

A short and pre-
tie Treatise tou-
ching the perpetuall
Reioyce of the godly,
euen in this
lyfe.

Seene and allowed according to
the order appointed.

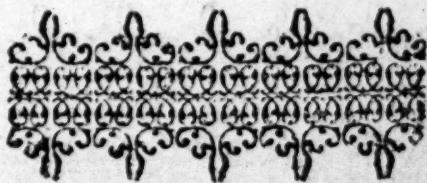
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dwelling in Pater noster
Row, at the signe
of the Star.

Anno. 1568.

Hieronimi WOLFII Car- men ad Lectorem.

SI quis ab assidua premitur gravitate laborum,
Commoda letitiæ perpetis unde petat?
Ipsa vetat natura malis gaudere, dolores
Sive sedent animo, corpore sive sedent.
Sive ea dispercunt, per quæ traducere vitam
Cogimur, absq̃, quibus mors magis apta foret.
Sed quis in immenso tam felix cernitur orbe,
Quem non fortuna pregrauet acre iugum?
Spes, metus, ira, dolor, luctus, frustratio, culpa,
Innumeris agitant pectora sessa modis.
Vndiq̃, tot cingunt horrenda pericula vitam,
Vt locus effugij vix superesse queat.
Hac inter quæ latitiæ datur ergo facultas?
Materiam potius quisq̃, doloris habet.
Precipue tamen his seges est infauista querendi,
Non ficta Christum qui pietate colunt.
Sauit in hos semper tenebrarum dira potestas,
Corpora, fortunas, pectora fraude petens.
Quæ si fraude minus valeat, iam Martis aperti
Prælia terribili mole cruenta ciet.
Armat in hos, quoscunq̃, potest, requiete negata:
Quid mihi letitiæ nomina vana refers?

Num paradoxa iuuant, quibus olim Stoica lufit
Secta, Poetarum ceu furiofa cohors?
Dij meliora: fumus veri fine fraude colentes,
Nec finire nobis nomen inane placet.
Sunt tamen hac, fateor, crassa minus obuia plebi.
Quae defixa gerit lumina femper hūmi.
Nil nifi quod videant oculi, quod brachia tangant,
Brutaq; percipiant corpora, credit enim.
Sed quibus in caelos mens eſt arreſta, Deumq;
In Chriſto ſummum qui poſuere bonum:
Hi nos vera loqui ſincero pectore, norunt:
Munere laticia nam didicere frui.
Quippe graui munit nos experientia teſte:
Huic eſt precipue ſemper habenda fides.
Qua nifi te doceat noſtri decreta libelli,
Haud mirer, moueant ſi mea verba parum.
Sed faciat deus, vt pietatis amore ſubactus,
Gaudia magnanimus non peritura geras.
Sic quoduis leue fiet onus, dolor omnis abibit,
Semper erit ciuis mens generoſa poli.

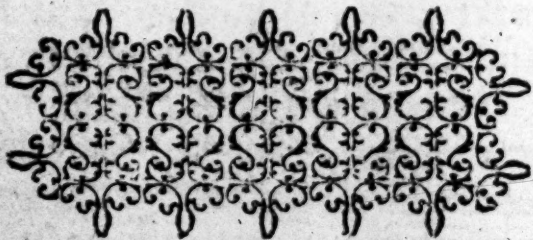




ΤΟΥ ΑΥΤΟΥ.

εὐθυμίαρ δῶκει
πας ὅσις ἐσὶ σῶφρων.
μόνη γὰρ οἶδερ αὕτη
λύπης βάθος διωθεῖμ,
εὐδαίμονάς τε ποιεῖμ.
ὃ μὴδὲ ῥθυμα χρυσῶ
μὴδὲ κρέτος τυραννων
διωαιτο μὴδὲ κάλλος,
μὴδ' ἰσχύς ἄρ παρασχέιμ
τάντης μόνης παρῆσθης
ἔλλειμμα μὴδὲρ εἶη.
εὐθυμία γὰρ ἐσὶμ
αὐταρκειάς ἀμέμπῃς
τέκνον, καὶ πατρὸς ὄλβος,

εὐμορίας τ' ἀδελφῇ,
θεῶ μέγιστον ἄθλον,
χαρὰν λύπης ἄμοιρον
φρόσκα τοῖς ἔχουσιν,
εἰλικρινῇ τε πῖσιν,
πεποιθήσιν τε χρεῖσιν
σωτῆρος καὶ ἁπράκτου.
ἐπεὶ δὲ, τηλικαῦτα
πᾶς δέη ζητεῖμ διδασκει
ἢ βιβλίον, τί μέλλεις
δρόμῳ λαβεῖμ τὸ δῶρον
ἀλγυκλόνων δριμειῶν
νηπενθές, καπὶ ληθον
χόλος, κακῶν τε παντῶν.



Of the Reioyce and gladnesse of the God- *lye, euen in this* *lyfe.*



As much as mans
fragilitie lieth open continu-
allye to so great miseries,
painfull laboꝝ and calamiti-
ties: and seeing that (as one
sayeth) it is left foꝝ all men,
to passe ouer so great euilles oꝝ troubles in
this mortal life, as there is none but woteth
it well inough: surely we maye iustly mar-
uaile what it shoulde meane, that the holye
Apostle of God, blessed S. Paule, in his first
Epistle written to the Thessalonians bid-
deth vs to reioyce alwayes. Foꝝ thus, among
other matters, he sayth: Be glad alwayes,
praye incessantlye, giue thankes in all
things. And in dede, if a man call to re-
membꝛance that continuall wrestling togi-
ther that men haue, with the Fleshe, the
World, and the Deuill, if he looke vpon the
heauy toꝛmentes of conscience touching his

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dissolute life past, and the anguishes, the
cares, the feares of his minde: if he consider
the most grieuous feele of Gods wrath, and
the inward mournings for sinne: if he think
of the iudgement daye to come, of the Lords
iudgement seate, of the punishment of the
Godlesse in hell (to let other things passe be-
side) the same person maye suppose that the
Apostle doth in a maner but in vaine exhort
vs alwayes to reioyce and be glad, For what
leisure can we haue, to ioye among so infi-
nite euils as doe enuiron or compasse vs a-
bout, and among so manye rough stormes
and heauy happes, as betide vs. Neuerthe-
lesse, if we remember that the Apostle gi-
ueth charge to the godly alone in this place,
& to them that cleaue fast to him with full
affiance, who in so great troubles of thys
mortall life, and in so manifolde chaunces
of worldly affaires and turmoiles, haue no-
thing at all but God in whom they can wel
and willingly repose themselues: then shal
it appere, that he did admonish his Thessa-
lonians of such things, both truely and also
necessarilye. Touching which point, I will
brieuely put forth, if it seeme good, that shal
come nowe to remembraunce, and will en-
treate

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treate of the continuall ioy of the godly here in this life, in as few wordes as I can deuise.

First and foremost therefore, wee must nedes graunt that Paule speaketh not of bulgar or common ioye, and such as happily the Naturall man, (as the apostle doth terme him) dreameth off. For this ioye or gladnesse is not of sufficient worthinesse for the Christian man. And if perhaps there bee such, yet is it altogether common betwene them and the wicked: and is neyther durable and continuall, but transitorie, and manye times interrupted with infinite cares and cares, neither cleare and sounde, but most commonly impure and defiled.

Besides this, the Apostle doth much lesse speak of that gladnesse which the Couetous wordling hath of his riches and hoarding vp of mony: the Ambitious man of honors: the Proud and haughty person of his nobilitie, his power and swaye, his wealth and puissance: the Souldier of his pray and botie: the voluptuose man of his swete delights and sensuall pleasures: the Lecher of his lustes: the Userer of his bonds or bills of debt: the Riotour and one plunged in all

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kind of superfluitie and excesse in his delectations of all sortes, in his tables garnished and set forth with diuers dishes, his gorgeous and verie great furniture: the Surfetour in his gulling in of wine: the Glutton and one hozne to bellycheare, in gourmandise: y^e Sluggard or lazie lubber in idlenesse and sleepe: the Enuious or spitefull repiner in an other mannes miserie: the Teltie and wrathfull person in reuenge, These are ioyes in deede, I deny not: but they are the lewde ioyes of the minde, as a right excellent Poet sayth: and they are not true, but deceitfull, not pure and cleare, but mingled with vnpleasantnesse among: not permanent, but such as last for a t^{ime}ment. For I wil not meddle now to shew that they are the cause of infinite mischiefs, & most an end alwayes draw with them as their companions, anguishes of bodie and minde, disquietnesse, restlesse businesse, cares, heauinesse, mournings, and doe both exceedingly annoy the bodie, and also without ende picke the soule, and suffer it not to pause and take rest or comforte freely: so farre they are from bringing about any maner of way, eyther to diminish heauinesse that by chaunce cometh

The time
four life
ompared
o eternitie,
s not a mo-
nent: quia
initi &
nfiniti
nulla est
roportio.

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of other causes, or to rid them quite, & disue them away: or else to worke, that men shal haue no feele and payne at all of the euills that doe beride them. Beside this also, the end of such ioyes is euerlasting damnation. For vnto this point belongeth the saying of our sauour in Luke the Euangelist: Woe bee to you riche men, which haue your comfort. Woe be vnto you that are full, bicause ye shall be hungrye. Woe bee to you that laughe now, bicause yee shall mourne and weepe. And likewise, which that riche man in the Gospell, determining in his heart to liue a deintie and happye life henceforth, and being minded now to take his ease, to eate, drinke and to be merue, doth heare at the worde and will of God: Thou foole, this night shall they fetch thy soule from thee. To conclude, that example of the Glutton in Luke, clad in purple, doth make to this purpose, who vsing euery day to feede gorgeously, is afterward, when he departeth the worlde, tormented in the flames of hell fire. Therefore Paule doth not entreate of such ioyes as the welthie, the mightie, the loftie and proude, and such other as liue daintily in this lyfe,
and

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and are wanton, and doe still, as a man
woulde say keepe it holydaye (as S. James
speaketh it) haue. Of what kind of ioy then
speaketh he: Euen of that ioye, no doubt,
which of the same Paule is rehearsed by a-
mong the fruits of the spirite in the Epistle
to the Galathians: and such againe as that
is, wherevnto the apostle exhorteth the Phi-
lippians, when he biddeth them to reioyce
in the Lorde alwayes: or such likewise as
that is whereof Dauid the Psalmist hath so
oftentimes made mention, as when hee
sayth: Thou hast giuen ioye in my hart.
And: Let all men reioyce that put their
hope in thee, let them triumph or re-
ioyce exceedinglye euermore, bicause
thou doest defende them. Let all men be
glad in thee, which loue thy name, bi-
cause thou blestest the iust man, O Lord.
And likewise, I will bee glad and reioyce
exceedingly in thee, I will sing vnto thy
name, O thou most high. And: I do put
my confidence and hope in thy mercye,
my heart leapeth for ioye in thy sauing
health: I will sing vnto the Lorde, who
giueth good things vnto me. And more-
ouer: Reioice in the Lord, and triumph
ye

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ye iust, and glorie all ye that be right of heart. And againe: Triumphe ye iust in the Lord, prayse becommeth the right. And furthermoze: Reioyce ye iust in the Lorde, and confesse to the memorie of his holynesse. **W**hat maner of reioyce this is, in the Lorde, it is a verie harde matter to declare, and a thing that wil busie a man to doe it. Howbeit through the helpe of God we will proue what we can say therein.

Therefore who so euer being regenerate or bozne anew in Christ, doth put the whole hope and affiance of attaining saluation in the promised mercie of God, only for Christ the Mediatour, and alreadye is fullye and wholye perswaded, that God the father is mercifull and pacified with him, his sinnes being remitted and forgiven for Christ, and with a certayne and sure hope of immortallitie after this life and of euerlasting blesse, doth walke on in his vocation to the ende honestly, holily, & godlily, the self same man vndoubtedly resting vpon this same father: *Who it is* ly good wil and loue of God toward him for *that alwa* Christ, doth alway reioyce in the Lord, nei *reioyceth in* ther can there anye thing of so great impo *the Lord.* tance at any time happen among, that can
bere

Of the Reioyce of the

here that man, & cause him to take thought. So exceeding great is that spirituall ioye or gladnesse of the godly person in the Lorde, whether it be in prosperitie, or whether it be in aduersitie. For whatsoeuer it be that hath happened, he in all thinges perceyueth and acknowledgeth the fatherly minde of God toward him, and no lesse is glad in the Lord in times of heauinesse, than in prosperous times. For he knoweth well inough, that what euill so euer there be, the same is sent from God, and that without Gods prouidence there happeneth nothing at all. Therefore will he haue his owne wil to agree and be conformable vnto the will of God: and he refuseth not to beare patiently and suffer what so euer it pleaseeth God he shall: and he taketh in verie good part what so euer hath happened. He knoweth that all things doe turne vnto good, to such as be godly and feare the Lorde. He knoweth that those are reprovved, corrected and chastised, whom the Lord loueth. He knoweth that euerie sonne is scourged of the Lord whom he receyueth. He knoweth that he is touched with such verations, to thende he shoulde repent and amende, that he shoulde make his inuocation
and

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and prayer vnto God the more feruentlye,
that he should despise worldly things utterly,
and trauaile to the heauenly things with
the greater desires and sighes. He knoweth
that the godly are tried with aduersitie, as
gold is with the fire: and that the same is
giuen of GOD as it were for a matter to
keepe his obedience in exercise. He knoweth
that the affliction that endureth but a mo-
ment, and is but light, doth worke in vs a
gloze that is euerlasting, and more heauye
than al poise or weight, as the apostle sayth:
and that the troubles of this present worlde
are not worthe to be compared with that
glozie that shall be reuealed towarde vs.
Therefore he reioyceth, euen in the middell
of his calamities and afflictions, he ac-
knowledgeth the goodnesse of God, beeing
mercy and chearefull, he giueth the Lorde
thanks for all thinges. Euen thus forsooth
Paule, the blessed Apostle of God reioyceth
alwayes in the Lorde, in so manye vcrati-
ons, trauailes, aduersities, so manye mis-
eries, so huge euils, as he patientlye beareth
for the Gospels sake. Euen vnto this time
(sayeth he) we are both a hungrye and a
thirst, and are naked, and are beaten or
buffle-

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buffeted with fistes , and doe goe vp and
downe without anye certaine dwelling
place, and doe labour working with our
owne hands: being reuiled, yet we blesse:
being euill spoken of, yet we praye: wee
are become , as one would saye, the ex-
crements of the worlde, being the refuse
of all things , euen vnto this daye. **The**
same Paule sayth: Now I reioice ouer my
afflictions for you , and I supplie that
which was wanting of Christes afflictions
in mine owne flesh.

The apostle also in another place doth de-
clare this same ioy of his: Blessed (sayth he)
be God and the father of our Lord Iesus
Christ, who is the father of mercies, and
God of all comfort , comforting vs in
all our affliction , to the intent that wee
may comfort them that are in any kind
of affliction, through the comfort wher-
with God doth comfort vs: &c **To this**
purpose maketh that place: As it were so-
rowing and yet alwayes reioicing : as it
were poore, and yet making many rich:
as hauing nothing, and yet possessing all
things: **And againe:** I was filled wyth
comtorte, I am full and abounde excee-
dingly

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buffeted with fistes, and doe goe vp and downe without anye certaine dwelling place, and doe labour working with our owne hands: being reuiled, yet we blesse: being euill spoken of, yet we praye: wee are becōme, as one would saye, the excrements of the worlde, being the refuse of all things, euen vnto this daye. The same Paule sayth: Now I reioice ouer my afflictions for you, and I supplie that which was wanting of Christes afflictions in mine owne flesh.

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Godly in this life.

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selfe also biddeth them to reioyce and exceddinglye to be glad, who so euer for the Gospels sake, and for the confessing of his name are afflicted. And why so, I praye you : Because (sayth he) your rewarde is plenteous in heauen. Herebpon also the Apostles being beaten (as it is in S. Luke in y acts) what doe they : They went (quoth he) reioycing from the sight of the counsaile, for that they were accounted worthie to suffer Contumelie for the name of Iesu. Hence cometh that exceeding great triumph of the Martyrs in their extreme passions and tormentes, which was not a token of any desperate fiercenesse in the minde, or lack of feele in the bodye, but of the vertue and power of Christ dwelling within them, as Paule speaketh it. Nowbeit, some man wil saye : it is a swöete thing, and full of comforte to suffer for Christ his sake, so that a man maye well haue cause to reioyce at such a time. But what : Is it possible for anye man to reioyce in these calamities and miseries, which doe happen to vs for some other cause : To answer the matter bryeflye and in few wordes : The verie true christi-
an man in the common and biuall troubles

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bles of this life, in sorrow, sicknesse, weaknesse of body, in banishment, nede, pouerty, mourning, losse of children, losse of dignity, in the perils & trauailes of all sortes, mens wrongs, infortunate successe in counsailes, losses and detrimentes of things, if we will iudge thereof aright, doth alway reioyce in the Lord, and that sincerely without doubt, and euen from the very bottome of his hart. For whē he knoweth for certainty by h̄ doctrine of the Gospell, that God is fauourable and wel pleased with him for Chzistes sake, when he knoweth that his sinnes be forgiven him through Chzist, when he knoweth that he is reconciled vnto God, adopted or chosen to be the sonne of God, and that the inheritaunce of life euerlasting is promysed him: with this same onely thing he is in such wise delighted, and hereof taketh so much most true pleasantnesse, so much ioye and gladnesse, that whatsoeuer calamitie doth happen in this life, it is quicklye ouerwhelmed with h̄ exceeding greatnesse of this same ioye, and doth scarcely seeme to be any thing at all, in so much that if the world being dissolued, might fall vpon him, as a certain Poet writeth, yet should the weight

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of it slay him being no whit afearde thereof. For so farre it is from the chris ten or godly man to feare, to quake or tremble, and abhorre euen death it selfe, or not to reioyce thereat as oft as it comes to remembrance, that rather he wisheth for it with all his hart: which only he is perswaded not to bee the ende of life, but the beginning of euerslasting blisse, not continuall destruction, but a short passage out of this world vnto the father. Therefore he desireth both to be dissolved with the Apostle, and with Simeon to be dimitted in peace. So exceeding great is the ioy in the hart of y godly man, through the knowledge of God, and of his sonne Iesu Christ. Hath he by some mishap lost his goods or children? He crieth with Iob: The Lorde hath giuen, and the Lorde hath taken away: blessed be the name of the Lord. Is he kept vnder with pover tie and neede? He aunswereth himselfe out of the Apostle: Hauing foode and where with to be couered, let vs content our selues with the same. Is he taunted or taken bp without his desert? He remembreth Christ, who being rayled at, did not replie euill for euill againe, as saint Peter sayth.

Dorh

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Doth he receiue some grieuous and notoꝛious iniurpe : He remembꝛeth that saying of Paule to the Romaines . Not reuenging your owne quarrels, beloued. And again: Leaue reuenge vnto mee; and I will requite, sayth the Lord. Is he afflicted with intollerable toꝛmentes of some disease oꝝ sickenesse, oꝝ with some other euilles : He crieth with Dauid : Thou art iust, O lord, and thy iudgement is right . Is he forsaken of his acquaintance oꝝ friends : He calleth to remembraunce that saying out of the Psalmes . My father and my mother haue forsaken mee: but yet the Lorde hath receiued me. Bꝛieflie in all troubles, miseries & calamities, the godly man hath very great comfortes set before him in the free goodnesse, mercy and clemencie of God, and from hence alwaye hath vnspeakable ioy, doth aske in pꝛayer and looke foꝝ the mitigation oꝝ allwaging of them, oꝝ if it shall so please God, full deliuerance from those euils wherewith he is laden and kept down. He knoweth that God both hath commaunded himselfe to be pꝛayed vnto in the time of trouble and calamitie, and that he hath promised his ayde and helpe, and that also hee

Of the Reioyce of the

looketh for a thankfull hart of such as are deliuered. Trusting vnto these thinges, he crieth with Abacuch: O Lord in thy wrath remember thy mercy. And with Hieremie: Correct vs, O Lorde, but in thy iudgement, and not in thy furie. And thus in verie good hope of the goodnesse of God, he reioyceth wonderfullie, and doth not only betake himselfe vnto Gods mercy, but also yeeldeth himselfe vnto Gods will, as one readie both to doe, and also to suffer whatsoeuer God will haue him.

But as the trust of Gods mercy for Christs sake cannot stand or soine together with a naughty and corrupt conscience: so cannot thatsoy neither, wherof the Apostle speaketh, be at any time remaining in a mind guilty of fault or sinne. Wherefore wheresoeuer there is a bent determination or purpose to commit sinne, there is there no maner of loye at all in the Lorde. And trulye is that sayde of Plautus the Comical Poet: There is (sayth he) nothing more wretched and miserable, than is an euill conscience. Hereby it is plaine, that the Apostles admonition or warning, euermore to reioyce in the Lord, doth belong onely to the goodye sort, which
with

Godly in this life.

With feare and trembling doe trauaile to
their saluation. For these men, bicause they
put all their trust in Gods mercye, and are
fully perswaded that God is fauorable and
pleased with them for Chzistes sake, and
that not only their sinnes are forgiven and
remitted them of the heauenlye father, but
that they also are receyued into the fauour
and friendship of God, and that moze is, in-
to kinned and consanguinitie, and are made
the sonnes of God by adoption, the heires, I
saye of God, and the bretherne and fellowe
heires with Chzist: bicause the godlye, I
saye, doe stedfastly beleue, they doe alwaye
reioyce in the Lorde, even in the midst of
their troubles and calamities, what euer
they be that chaunce, eyther common or pri-
uate, specially seeing they are not ignorant,
that God hath a care ouer them, as Saint
Peter doth witnesse. This reioyce in the
Lorde seemeth to be the chiefest portion of
felicitie and happynesse in this life, and the
very chiefe or principall goodnesse which the
godly sort alone doe enjoy and take fruition
of. The heathen Philosophers dreamed of
pon an Euthymie or happynesse of minde: but touching this ioye of the godlye mindes,
Summum bonum.
eudymia
quietnes
securitie
they beate ea-

Of the Reioyce of the

they were not able so much as to suspect or
thinke of anye such thing. For of what sort
that is, the onelye Chyistians, being taught
by Gods worde, doe knowe; and those espe-
ciallye which are ordeined (as Luke sayth)
to euclasting life, and whose names are
written in y^e booke of life of y^e Lambe, which
was slaine from the beginning of the world,
as it is sayde in the Apocalips. For while
these doe alwaye reioyce in the Worde, they
haue euen in this mortall life also a certaine
taste, feeling and smacke of the blessed state
that shall be in the life to come, whereby it
happeneth, that they being rauished as it
were besides themselves, do seeme in a ma-
ner to the worlde through ouermuch ioye, to
be piewish or melancholike: to waete, while
they be mute at the reprochfull checkes and
taunts of other men, doe pray for them that
curse them, doe loue and beare good will to
their enimies, whiles they do good to them y^e
hate them, pray for them that hurt and per-
secute them: to such as strike one side, offer
the other: whiles to one taking alwaye the
cloake they leaue him their coate also: and
giue to euery one that asketh: and lende to
one another, hoping for no comoditie there-
by:

There is not
sent such
onde paci-
ce as S.
raunces
sed.

Godly in this life.

by: whiles many times they refraine from wine, doe fast, sigh, are soꝛe, weepe, continue all night in prayer, by lying on the ground, by watch, by studie, and by other meanes doe tame their flesh, and doe keepe their bodie occupied after a seruile sort, as the Apostle sayth: and who can wel reherse or reckon by all the other tokens of a certaine foolishnesse, as it were, or braine sickness in them: For the world cannot iudge otherwise of such men, but that they altogether are besides themselves, and out of their right wittes that thus demean themselves. And surely it cannot be denied, but that such men they are most commonly, that doe alway reioyce in the Lorde. The same doe neither desire riches, nor seeke for honors and promotions, nor follow pleasures. They neglect their owne commodities, they procure the commodities of other men: being in maner lesse carefull for themselves, than for others. They embrace modestie for stoutnesse: basenesse or ignobilitie for glorie: austeritie of life for dainties. They despise those things, that the world setteth great store by: and set great store by that which it despiseth, and maketh no account off.

B. iij.

They

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They in maner giue all that euer they haue to the poore, and that which is giuen to the the poore, they thinke it giuen to Christ him selfe. Such are they therfore, that reioyce alway in the Lord. And in dede, by the iudgement of the worlde, as I haue sayde, they seeme almost foolish, whiles they so doe: but if thou beholde the iudgement of God him selfe in his worde, thou shalt finde that they alone are the wisest of all other men. The thoughts of such men are alwaye, not on earthly but heauenlye things: not vpon temporall thinges, but on things euerlasting: not vpon humaine affaires, but about Gods helthes and commaundementes. For out of these doth arise that continuall ioy in the Lord. Therefore while other men are tormented with the cares of this life, they doe sweetely solace themselves with most pleasant thoughtes, and thinke themselves present among the companies of angels, farre otherwise than the worlde thinketh of them. Their cogitations are alwayes busied in the misterie of mans redemption, in that Lambe which was slaine from the beginning of the worlde, in the forgiveness of sinnes revealed and promised by almighty

the

Godly in this life.

He God for the deliuerer to come : in that
seed of the woman treading down the head
of the Serpent , in the seed of Abraham ,
which is Christ , as the Apostle sayeth : in
that Prophete , of whome Moses maketh
mention in Deuteronomie : blessedly , in our
Lorde and Sauour Iesu Christ : promi-
sed vnto the fathers , and alreadye giuen vn-
to vs : that is , in him only to whome all the
Prophets doe beare witnesse , that who so
euer doth put trust of his saluation in him ,
shall obtayne forgiveness of sinnes by his
name : who came into the worlde to saue
sinners , to seeke out and saue that which
was lost : to giue his life for the redemption
of many : who was sent to bring the glad
and wished message or Gospell vnto the
poore and afflicted : to heale the contrite of
heart , to preach deliuerance to the captiue ,
to comfort them that mourne , to deliuer the
oppressed : who , in fine , is our aduocate with
the father , our interpretour and pacifier be-
twene God & men , the throne of grace , the
high bishop and the great priest to make in-
tercession continually for vs : the propitia-
tion for y sinnes of the worlde : our hope , life ,
righteousnesse , sanctification and redempti-
on.

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on. The consideration of these things abandoneth heavynesse out of the myndes of the godly, and maketh them to reioyce at all times moze than one woulde beleue. And now how great gladnesse doe they at large enioye, whiles they set before their eyes the holy, Catholike, apostolike, right beleuing, true Christian Church or congregation: whiles they remember that communion or fellowship of Saintes, which beeing euen from the verie beginning of the world after the promise given touching the Messias or Saviour to come, doth continue on still euen to this day: spread first abroad in the fathers and Prophets, afterwards in the Apostles and Martyrs, then by diuers degrees and orders of Christians, professing all one sayth, displayed throughtout the whole worlde: Whiles they waye and consider that Christ the sonne of God, our Lorde and Redemer, doth rule this same spouse or congregation of his with his word and Gospel, doth helpe it with the holy ghost, and defend and maintaine it continuallye against the deuill: whiles they pleasantly and sweetely remember, that they are adioyned vnto this fellowship of the godly and true Christian

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tian congregation by faith, will, meaning, invocation, prayer, and by confession: which hath the Sonne of God for heade and principall, Angels for defenders, the holye ghost for a sanctifier, the godlye and chosen of all ages for companions: I saye, whyles they remember that they are the members of the people of God and mysticall bodye, whose chiefe Capitaine is Christ: Whyles they occupie their heades about thinking vpon that moste blessed familiaritie in time to come, with all the Saints in the kingdome of heauen, vnto the which they trauaile and labor tooth and nayle with exceeding great desire: Therefore howe great ioye thinkest thou that they haue large fruition of, whyles they are fixed vpon these and such other cogitations: And surelye it behoued Christians alwayes to occupie their mindes about such things, and being as it were astonied with the consideration of them, to braile out into the praises of God, into Psalmes and Hymnes, into spirituall songs, singing and making melodie in their heartes vnto the Lord, giuing thanks alwayes for all things vnto God the father, in the name of our lord Iesus Christ, as the Apostle teacheth. And
because

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bicause the godly doe this continually, what wonder is it if they allwaye reioyce in the Lorde? And what then is there that can euer make heauye and sad, can trouble, or feare one that in such wise reioyareth? Is it the breache of the lawe? But the Apostle doth comfort vs: Christ (sayth he) hath redeemed vs from the curse of the lawe, becoming himselfe a curse for vs. Is it sinne? But S. John doth comfort vs: If any man haue sinned, we haue an Advocate with the father, Iesus Christ the righteous, and he is the propitiation for our sinnes. Is it death? The godlye wote full well that it is the gate to life euerlasting, & a certaine passage out of this worlde vnto the father. Is it the wrath and the iudgement of God? But we are reconciled vnto God through Christ, as Paule sayeth. Is it Satan? Christ hath conquered him already, and hath triumphed ouer him being conquered, as sayth the same Paule? Is it hell fire, and the torments of hell? Nay, Christ when he had overcome hell, did open a way vnto heauen to þe godly. And in the Prophet Osea the Lord sayth: I will be thy death, O death, I will be thy destruction, O hell.

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hell. Likewise Dauid also in his Psalmes both testifie, that Christ did leade Captiuitie captiue, when he ascended into heauen: that is as much to saye, did as a man would saye, leade the enimies of mankinde prisoners in his shewe of Triumph: the deuill, I meane, sinne, death, hell. Briefly, in all terrozs & temptations of Sathan, in all heauinesse, in the most sorrowfull cogitations many times of death, of y last iudgement, of the iudgement seate of the Lord, among the other comforts of the holye ghost, the godly doe chieflie staye themselves with the wordes of the Apostles Crede: I beleue (say they) the Communion or fellowship of Saints, the remission of sinnes, the resurrection of this flesh, and the life euermore lasting. They leaning vpon this faith, chasing all feare & heauinesse from them, if that the deuill doe minister any, doe reioyce alwayes in the Lord. Now best, some man will here object, that considering they are men, it can not be otherwise chosen but that they shoulde be troubled with passions, mourne and be sorrowfull oftentimes. For they can not laye the nature of mankind from them, and renounce as it were the feele of flesh and blood,

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bloud, which all men haue in them. I graunt that the godly are distressed with heauinesse many a time and oft, and that their mindes are sometimes troubled and mazed, and that it cannot be otherwise in these tumultes of worldlye affaires: Howbeit, the same doe forthwith come to themselves againe, and this disquietnesse of minde being settled or appeased, they so facion themselves in Gods regard and prouident care toward them, that with ioye they take all things very quietly, and reioyce in their afflictions, and reposing themselves in thapprooued loue of God toward them, doe conceiue such gladnesse and pleasure in their mindes thereof, that the same sorrow of theirs is soone ouerwhelmed withall, if happily these outward things (as commonly it comes to passe) haue caused any in them. For like as a very little sparkle falling into a great riuer, is forthwith quenched and come to nothing: euen so, what soeuer euill there is, falling into the huge and vmeasurable sea, as it were, of loyes, with which þe godly doe flow and are alway replenished, all that is by and by quenched, and vanissheth to naught. For there is neuer any place left open for heauinesse

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nesse there, where Christ the fountaine of true gladnesse is. To make short, howsoever the worlde goeth with them, the godlye doe alway eyther simple and without stop reioyce in the Lorde, or else doe take things to hart, but for a time, for other mens sakes, or in fine: if they conceiue any sorow in their mind, for God and his gloze, which it grieueth them to see defaced, yet they forthwith seele all that same to be exchaunged for incredible gladnes, & to be taken away cleane with spirituall comfort. And hereunto maketh that saying of Paule to the Corinthians: I wrote to you (quoth he) this same thing, least if I had come vnto you, I shoulde take sorowe by those thinges, of which it behoued mee to take pleasure, hauing this trust towarde you all, that my ioy is al your ioyes. For I haue written vnto you out of much affliction and anguish of hart, by many teares, not that you shoulde be cast into heauinesse, but that ye might knowe the loue which I haue somewhat abundantly toward you. And againe: When wee were come into Macedonia, our flesh had no reliefe, but we were afflicted in al things. Outwardly

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ly we had fights or contentions, inwardlye terrors. Howbeit the God that comforteth the humble, hath comforted vs by the comming of Titus. &c. The same Paule writeth also to the Philippians, touching his sorow: And surely he was weake (sayth he) so that he was at deaths dore: But God tooke pitie vpon him, and not on him onelye, but also on mee, least I shoulde haue one sorowe vpon an other. Therefore haue I sent him the more diligently, that when ye sawe him, ye myght againe reioyce, and I might be the more voyde of sorowe. And to the Thessalonians likewise: Therefore haue wee receyued comfort, bretherne, by you, in each of our afflictions and necessities, thorow your fayth, bicause wee doe nowe liue, if you stand in the Lord. For what thanksgiuing can we repaye vnto God for you, in all our ioye which we reioice for you, in the sight of our GOD, praying both day and night incessantly, that we maye see your face, and maye supplie those thinges whiche are lacking vnto your faith: Here hast thou now, how the godly are wont both to be ioy oftentimes, and yet

for

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foꝛ all that, to reioyce in the Lorde. Such is that saying of Paule also vnto þe Romains: I saye the truth in Christ, I lie not, mine owne conscience bearing mee witnesse withall, by the holyc ghost, that I haue exceding great sorowe, and continuall torment in mine heart. For I my selfe woulde wish to become an excommunicated or cursed thing from Christ for my brethren, my kinsfolk, as pertayning to the flesh. This in dede is the sorowe of loue towarde our neighboꝛ oꝛ bꝛother: and may stande verie well together with the reioyce of faith toward God, so that he which thus mourneth, doth neuerthelesse alwayes reioyce in the Lorde, even touching the ciuill oꝛ outward fourme and conuersation of life also. Foꝛ the godly, by the Apostles saying, doe liue alway without carke and care, and rest still content with their state oꝛ calling: take in good woꝛth thinges pꝛesent, doe not greatly torment them selues with the lacke of things to come, doe reioyce and cheare bp their owne soule in their owne tranalle, as sayeth the Preacher: doe take their meate with thanksgiuing, doe vse oꝛ occupie such commodities as they haue at hand, foꝛ their necessitie, and that reuerently as the gifts

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of God : being ioyfull, doe leade an honest and quiet life, neuer carefull for the morrow with thought and pensiuenesse, because Christ teacheth that euery dayes affliction is sufficient for it selfe: doe not wilfully worke their owne sorowe or harme, or procure themselves vexations and troubles: doe not reiect and refuse such goods as God hath giuen them: doe not creepe into some solitarie corner, to liue the more at their ease and quiet. Nevertheless, the same doe take the troubles that God hath sent them, patientlly, and are nothing agréued with the losse of their goods, and doe alwayes giue thanks vnto God for all weale and woe, whatsoeuer shall hap. To be short, they depend wholly vpon God, they haue all their dainties, and all that they count good, settled in God onely, they euery where looke vpon the minde or will of God alone, they frame and applie themselves altogether to Gods pleasure and commaundement, doe ioyfully rest in the loue and good will of God toward them with all their hart, enioy things present, gape not greedily after thinges to come. Thus doe they alwaye reioyce in the Lorde. To this belong those sayings out of Salomons booke, entituled, the Preacher :

I k now

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I know (quoth he) that there is nothing
 better for euery man than to be glad and
 to delight his owne lyfe, and to eate and
 to drinke, and to be made merie or fro-
 licke with his owne labour. This is Gods
 gift. Salomon doth not here, like some **C**
 picture, exhort and encourage to exceſſe, glut-
 tonie, ſurſeite, nor to a voluptuous and **Sy** *Sybaritas*
 baritall life, as they call it: but to vse and *people of a*
 enioy Gods preſent benefits and good giſtes *citie called*
 with chearefulneſſe and thanksgiuing, *Sybaris, in*
 who abundantly giueth all things to enioy, *all kinde of*
 as the Apoſtle ſayth, and filleth euery li- *ſenſuall de-*
 uing thing with his bleſſing, as the **Psal** *liciousneſſe*
 miſt Dauid ſayeth. The ſame Salomon *paſſing all*
 thus teacheth: When GOD hath giuen *other: and*
 wealth and riches vnto a man, ſayeth he, *therof com-*
 this is the gift of God, that he may eate *meth a pro-*
 and drinke of them for his portion, and *uerbe, Sy-*
 may haue delight in his owne labor. For *baritica*
 ſuch a man is not carefully mindefull of *menſa,*
 the dayes of his life, bicauſe GOD doth *applied to*
 fill his heart with gladneſſe. **Pea** *feastes and*
 many times elſewhere alſo the ſame Salomon *bankets, ex-*
 blodeth vs to let vnprofitable cares and vain *ceeding in*
 thought of mynde goe, and to be of good *delicate*
 cheare, to be quiet and patient, in what caſe *fare.*
 ſo euer wee ſtande. Herevnto maketh that
ſaying

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ſaying of the ſame Salomon, wherein he exhorteth like as he did befoze, the faithfull and the louers of God: Goe, ſayeth he, and eate thy breade in gladneſſe, and drinke thy wine with a chearefull hart, bicauſe thy works doe now pleaſe God. Let thy garmentes be white at all times, and annoynt thy head with oyle. &c. In ſo many troubles and infinite cares and miſeries of this life, Salomon will yet haue the godly to be of good chare and courage, and not to be carefull and take thought: to reioyce alway in the Lord, not to fret & bere themſelues. That thing can come to no man but thzough the bleſſing of God, like as he alſo doth many times teſtiſie, as when he ſayth: GOD giueth wiſedome and knowledge, and gladneſſe to the man that pleaſeth him. But to the ſinner he giueth carefulneſſe, that he maye encrease and gather togiether, and ſo it maye be giuen to him that pleaſeth God. But if perhaps ought fall out, as the ſacion of worldly affaires is, that galleth him, and ſtaineth his gladneſſe with ſome griefe of minde, by & by the godly and faithfull Chriſtians do reſort oꝛ flie vnto their heauenlye father, and hauing, as it were, familiar communication with him,
doe

Godly in this life.

doe lay open their cares and troubles before him, and what so euer it bee that grieueth them, doe earnestly desire ayde, helpe, comfort, with most earnest inuocation and prayer, and with humble meekenesse call for mercy: and in fine, whatsoener aduersities they suffer, do bewaile the same, as it were, in the bosome of their moste excellent and most tender louing father: they craue for to haue the same either lessened and allwaged, or else cleane taken away, and that wylth a most sure faith and affiance, and yet in such sort, that they wholly doe resigne themselves vnto Gods will, and commit themselves vnto his goodnesse: as men readye to beare patiently whatsoeuer God will haue them. And if in the meane tyme they shall feele their affiance or trust toward God to quaille or be ouerthromen of the deuill, if they shall perceyue anye scruple of conscience to arise within them, if in anye point they shall through mischaunce and vnadvisednesse, by the meanes of mans infirmitie, swarue and forget themselves, then doe they repaire to their Curate or Minister: and whatsoeuer is a griefe or trouble vnto them, doe there open and disclose it without shamelastnesse or feare, and doe heare with gladnesse the

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sentence of the Gospell pronounced vnto them by the Minister of the Church, and do laye it by deeply in their harts and mindes, as if it were pronounced by Christ himselfe, who is in deede our high bishop and Priest, yea, and doe rest therevpon with full intent and meaning most hartlye, and most willingly. Besides they doe manye times also resort to the Lordes Table, to the ende that their faith maye bee the moze kindled, and strengthened touching the merciful loue and heauenly fauour of God toward them, and that the same ioy in the Lord may be by this meanes repayed againe, as it were, which our ghostly enemy the Deuill did goe about to quenche or darken. Herevnto may be added a continuall and diligent reading of holy Scripture: Wherein the Children of God with vnspeakeable pleasure doe hardely heare God talking with them familiarly, comforting the heauie hearted, raysing vp the afflicted, strengthening the weake and doubtfull, calling men from dispaire. Joyne to this, Sermons and godly Exhortations, which the Preachers of the Worde of Salvation doe make: wherewith also the mindes of the godlye are marueilously refreshed, and that reioyce of the Lord, here

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treated of, is so oftentimes renewed. For God here doth worke ioye and gladnesse to the bearers in deede, and the bones that are brought low, doe triumphantly reioyce, as the Prophete sayeth. Of like effect are the priuate communications of the godlye one with an other also, touching G D, and Christ the Saviour: whiles that, according to Pauls doctrine, they teach and admonish one another with Psalmes, Hymnes, and Spirituall songs, with ioye singing in their hartes vnto the Lorde: whiles, I saye, the worde of Christ is among them plentifully, with all wisdom, as Paule sayeth to the Colossians. Besides this, the very times and holy dayes doe often renewe the reioyce of the godlye, and that more is, doe rather augment it, and make it greater than it was. For they stirre vs vp vnto the Remembraunce of Gods wonderfull actes and miracles wrought for the saluation of mankinde, and by that occasion do fill the hartes of the godlye with spirituall ioyes in the Lorde. Such are our Easter Holydayes, which are kept to continue the remembraunce of Christs Resurrection: of Pentecost or Whitsontide, to call the sending downe of the holye ghost vpon the Apostles

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to mynde : the feaſtfull dayes of Chriſtes birth, when the worde being made fleſhe, is celebrated. Likewise the feaſt of the Circumciſion, of the Epiphantie, of the Purification, Palmes, Annunciation, Viſitation, Aſcenſion, and ſuch other like. At which times that ſpiritual lye in the Lord, which by godlye haue, is maruelouſly much encreaſed with a certaine heape as a man woulde ſaye : I meane, in the remembryng and recounting of things done by almighty God, as I ſayde afore. Hereof cometh that ſaying in the Pſalmes, touching Chriſtes Reſurrection : This is the daye which the Lorde hath made, Let vs triumphe and bee glad therein. And in the Apoſtle alſo : Chriſt our Paſſeouer was offered vp for vs. Hereof is that ſaying in the Goſpell red in the Church for Chriſtmaſſe daye : Beholde, I declare vnto you exceeding great ioy which ſhal be vnto all the people, that a Sauour this daye is borne vnto you, which is Chriſt the Lorde. And alſo that in Eſay : A childe is borne vnto vs, and a ſonne is giuen vnto vs. Theſe and ſuch other like ſayings, which are ſong in the congregatton vppon feaſtfull and ſolemne dayes, how exceedingly thinke you,

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doe they reioyce and cheare vp the hearts of the faithfull Christians : This , euen this, I abide by , is to reioyce in the Lorde , and not (as others at such times are wont to do) to make feastes and bankettes , one with another , and seeke after pleasures and bellye chere : but to spende the hollydayes in godlye and deuout meditations , and to giue thanks to GOD for his benefites , to sing Psalmes and Hymnes vnto almighty God. What : doth not that frequent or populous resorte and asseimble of the Congregation and Christian men in the Church , at all seasons , to heare the worde of GOD , to make inuocation and prayer , to giue thankes , cause a large encrease of gladnesse in the godlye : What is he that can saye nay to it : Wherefoze the faythfull doe mosse willingly come forth to be present wyth other at that mosse holye and alwayes to God most pleasaunt and acceptable sacrifice of prayse , inuocation , worshippe , giuing of thankes , Hymnes , prayers : which at the comming together of the whole congregation is bled ordinarily to be made , with very great ceremonie or reuerence . And it is not the least ioye of all , that they here tell howe anye of their brethren haue happilye and in assured
and

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and strong sayth towarde God departed out of this transitoꝛie life. Whereupon they being also glad, doe yeelde thanks to the goodnesse of God, and praye that they may haue the like departure, and doe follow the crose with a good will. And in thus doing, they are not only brought in minde of their owne mortalitie, but also their moste swete and pleasant desire touching the heavenly dwelling, is renewed, and the memoꝛye to liue there in the fellowship of Angels, and to enjoy that most blessed familiaritie in time to come, with all the Saundes, in the life eternall, is with singular pleasure stirred vp. Likewise at the baptisme of an Infant newly boꝛne, the ioy of the godly is also amplified and made moze than it was, whiles they thinke and consider, not onely of the number of Christians hereby increased, but also of the goodnesse, wisdom, and wonderfull determination and purpose of Almighty God, regenerating oꝛ renewing vs by water and the Holy Ghost. They are therefore with marueylous much gladnesse and chearefulnesse of minde present at this ceremonie, ordeyned by Christ: yea, euen of their owne forwardnesse and accorde: much moze than when they being desired, are
blessed

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used as witnesses at the childes Baptisme. They are, I saye againe, present at it, most hartily to commit the childe vnto Gods tuition, and to ioyne with others there present in prayer, and to heare the most holy words of the Minister that baptiseth, and to take inwardlye a close and hid pleasure touching the Rite and sacion of the heauenlye mysterie, and of the water of Regeneration, and to triumph ouer the deuill, as ye would say, and to reioyce on the childes behalfe, beeing made partaker of all the Sacramentes, and to render due thanks vnto God, and to allure other men by their good example vnto like dutie.

That which I nowe entende to speake, may, perhappes, seeme to most men absurd and without reason: and yet will I speake it for all that, seeing it is as true as the Gospel. The godly are glad more than a man wil beleue, as often as they haue any occasion giuen to doe almes, and the deedes of mercye and pitie. For they are fullye resolved, and out of doubt, that what so euer bountie and humanitie is bestowed vppon their needie neighbour, the same is bestowed vppon Christ himselfe. Therefore when they see a poore man and beggar to resorte vnto

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vnto them for succour, they thinke that they see euen Christ in his owne person : and they reckon themselves happye whome Christ vouchsafeth of that honour, to craue almes of them. What saying in the Gospell is alwayes before their eyes : In as much as yee haue done it to one of these my poore wretched brethren, yee haue done it vnto mee. Yea and farther, they thinke that they are manye times tempted or proued, and they thinke that it maye be Christ himselte, comming vnto them in the likeness of a beggar. And they wonder at those mens lacke of faith, which, if Christ were here corporally among vs, as once he was, say, they would denie him nothing, though it were a great matter, and yet with a deafe eare doe passe by, refuse, and despise Christ walking here and there about like a poore beggar, and crauing his almes. They therefore, as I haue sayde, are not a little glad when they doe an almes deede, and shew liberalitie to their neighbors. For beleeuing the wordes of the Gospell, they beholde and looke vpon Christ in their neighbour, which will haue all that layde out for him, that in his name is bestowed vpon wretched men, and such as be altogether succourlesse. There

Godly in this life.

foze they feede Christ being a hunger, in their neighbour, they giue him drinke being a thirst, they receiue him into their house being a stranger, they cloath him being naked, they visit him being weake, they comforte him being captiue or prisoner: and if they be able, they raunsome him also.

But among all these things, of what sort, and how exceeding great doe we thinke that ioy of the godlye to be, as often as (and in a maner they daily do it, and without censing) they talke alone with their heauenly father, and open their desires vnto him, with so great delight and pleasure many times, that being as it were raniſhed beside themſelues, they pray the whole daye together, without hauing anye minde of their meate, yea, and continue al night in prayer also. And surely, if the godly doe euer of anye thing receyue a certaine ſmacke or taſte in this ſame life of the blessed life to come, they chiefly receyue the ſame by this their talking together and cōmuning with almighty god, that I ſpeak of: whereby it cometh that they are neuer without cauſe tired with praying. And yet in ſuch talke they are not enelye buſied and occupied ſo: themſelues, or ſo: thinges properlye pertaining to their owne behouſe, but
euen

Of the Reioyce of the

euē for the whole catholike Church, for the christian common wealth, for the spreading abroad of the Gospel, and for the sanctifying of the name of God also. In this exercise they doe both craue all good things, as well for the soule as for the bodie, at Gods hands: as are peace, quietnesse, tranquillitie, concord of Princes, plentie of things necessarie to life, and such other like: and also make prayer to be free from calamities both publique and priuate, from warre, famine, and pestilence: and besides, giue thanks to the goodnesse of God for the benefites receiued at his hande. Now such talking together with God is so sweete and so pleasaunt vnto them, that in manner hauing forgotten themselves, and neglecting the care of their bodies, they doe constantly perseuere and continue in prayer, as men raised vpward with a certaine godly zeale and affection, and neither take their naturall rest, nor long for meate: but after a sort think themselves already among the blessed company of Angels, as if they were become nowe immortall, and not here conuersant in this world among men. O happy creatures, who thus being delighted, do at large enioy in their mindes continuall gladnesse, unspeakable pleasure, & the endlesse reioyce

Godly in this life.

of Gods holpe spirite. The world cannot so much as imagin what maner of things these should be: no? behold the (as they say) but in a dream: the childre of god do only know the.

We haue, I thinke sufficiently declared and opened, that which we toke in hande, that the faithfull and true louers of God doe alwaye reioyce in the Lorde, howsoeuer the worlde go: to wete, as well in sadnesse as in gladnesse. We wil yet say thus much more. The right and true Christians doe take incredible delectation especially among other men, at this wonderful oꝛnature and beautie of the worlde, at the varietie, grace and order of heauenlye bodiees, at the most pleasant sight of y sunne, at the starres shining by night, at the amiableness of the earth, and the most faire, & as it were, springing countenance of naturall things: I meane, so often as they doe see, as the Poet sayth:
The skie to shine, the trees to budde,

The chearing vines to spring
With braunches, & the boughes to bend
with full Grapes that they bring.

The standing cornes to yelde their fruits
Ech thing to flourish out:

The Welles to bubble, and with grasse
the medowes clad throughout.

Of the Reioyce of the

How reioyce they, euen from the very bot-
tome of their harts, as oft as they do remem-
ber Gods goodnesse, which woulde haue all
the other Creatures to serue for mans ne-
cessities: Woods, Groues, Hills, Large me-
dowes & Pastures, fields, Gardens of plea-
sure, fountains and springs of water, brooks
or foulds, riuers, and whatsoeuer things else
are ministred out of these, for the vse, delight
& food of men, woods, trees, herbes, floures
or blossomes, berries, Pulse, all kinde of
corne or graine, all sorts of things that haue
life, wild beasts for hunting, foules for hau-
king or fouling, fishes for angling, weeles,
and for nets, to let passe the store, plenty and
varietie of other things beside, almost with-
out number. Joine vnto these also the hid ri-
ches in the bowels of the earth, the secreete
bienes of gold & siluer, the metals of brasse,
iron and lead, precious stones and pearles of
price, wonderfull to beholde, for their great-
nesse, for their beautie, and for a certaine se-
cret vertue and operation hid in them. They
knowe well that all these things are giuen
them of their most louing father, not onely
for necessitie, but also for honest delectation
and pleasure. This now doth delight won-
derfully, & maketh the godly to reioyce more
than

Godly in this life.

than a man can beleue: As often as they see
thecozne in the fields, the fruites vppon the
trees, the grapes on the vine, the herbes and
swete smelling floures, as the Violet, the
Rose and the Lillie in the gardens, so many
times doe they take the fruition and vse of
the same things with a singular pleasure: &
besides, reelde vnto þe goodnesse of their most
gracious and tender louing father exceeding
great thanks, extol and praise his goodnesse,
haue his wisdome in due admiration, and
in fine, do testifie the ioy of their mind, and
their thankfull wil toward God, by singing
of Himnes or praises. And how do the same
persons reioyce, as often as they by occasion
see their cattell come from the pastures, their
Goates, Cwes, Kine drawing home apace
with strouting bdders: as oft as they see the
labours and trauailes of the little Bees, in
which God hath left so great miracles of his
wisdome: in fine, as often as they see their
Poultrye bringing vp their little Chicken
with so great charinesse, defending them frō
the Kite and other Vermin, and huckling
thē vnder their wings: why, wil some man
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and godlesse men. I graūt in dede that the

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Of the Reioyce of the

Wicked doe take some kind of pleasure by the same : but yet not in the Lord. For they do not acknowledge Gods goodnesse towarde vs, that is the giuer of all those thinges, nor render thanks to Gods bountifulnesse, nor offer by sacrifice of praise, nor triumphing with spirituall ioye, doe sing and make melodie in their hartes to the Lorde, like as the godlye are bled to doe : who are perswaded that all these aforesaide things doe serue for mans bles, that these things are the gifts of god, who enermore hath a care ouer vs, and for vs a prouidence after a fatherlye sort, according to that saying in the Booke of the Psalmes : Thou hast put all things vnder his fete, all sheepe and Oxen, and beside, the beastes of the fielde, the foules of the aire, and the fishes of the sea. For that power and right which we lost in our first father Adam, the same haue wee recovered againe by Christ : so that we haue rule and dominion ouer the creatures, and all things be in subiection vnto vs, flockes or herdes of small cattell, droaues of Beate and other great beasts, wilde beasts and al foules that flic in the aire, all fishe and liuing thinges swimming in the sea. The Godly doe ther-

Godly in this life.

foze knowe that all these thinges doe serue
their turnes and occupyings, as vnto whom
the father hath giuen all thinges together
with his Sonne Christ Iesus. Wherefoze
they are not troubled in their myndes, as
men casting howe to liue, what to eate, and
what to drinke, when they see so great care
of their heauenly father for the. Neither doe
they make scruple to vse those meates freely
which God hath created, for the faithfull to
take with thankesgiuing, and for them that
knowe aright, that whatsoeuer God hath
made, the same is good, and in no wise to bee
refected, if it be take with giuing of thanks,
as Paule sayth to Timothe. Besides this,
that gladnesse or reioyce of the godlye (to
come againe to our purpose) is wholly clere
and syncre, and in euery respect sounde,
true, and vnfeined. But the pleasure of the
godlesse by such things, if they do take any,
is not pure and perfite or substaunciall, but
marueilously polluted or defiled: because in-
finite scruples doe remayne in their consci-
ences, that bere & trouble them, and conti-
nually pricke and sting them. Those reioyce
euen from the very bottome of their hearts,
and take incredible fruite of most true de-

Of the Reioyce of the

light. But these doe taste of a vaine trifling delight, I know not well what my self, and dreaminglye imagine a gladnesse with the superficiall part of their harts onely, after a sleight maner, and as it were with a dulled feeling. Nowbeit I wade further in the matter than I had thought to do at the first: and therefore now at the length let vs make an ende. It is Faith, therefore, Faith, I saye, in Christ, wherby we are fully and wholly perswaded, that God the father moued with loue incredible toward men, hath preferred our saluation before the deare loue of hys onely sonne, and for all our sakes hath deliuered him into the hands of the enimie, that through him we might recouer that which we had lost in the first parent of mankinde, Adam, I meane, innocency, righteousnesse, holinesse: & might be deliuered from sinne, death, the deuill, and euerlasting damnation, and being adopted to the sonnes of God, might be made heires of the immortall good things and of y^e kingdome of heauen. This same faith in Christ, doth both lift vppe and comfort the afflicted and terrified myndes, and also maketh a man alway to reioyce incredibly. This faith enforzeth a man to crie
out

Godly in this life.

out with the Apostle : If God be with vs, who can be against vs? He that hath not spared his own sonne but hath deliuered him for vs all, how can it bee, that with the same sonne he shoulde not giue vs all things? who shall lay crimes agaynst the elect of God? It is God that iustificeth : who is it that can condemne? It is Christ that died, nay that was also raised again, which is also at the right hande of God, which also maketh intercession for vs : who shall separate vs from the loue of God toward vs? &c. This Faith being instructed by the worde of God, confirmed by his sacraments, settled in vs with the holye ghoste, resting and reposing it selfe in the onely good will and loue of God towarde vs for Christes sake, putting the hope of attaining saluation in the free goodnesse, clemencie, benignitie, mercye and grace of God for Christ, depending wholly vpon God alone, hauing his onely respect vnto God, and casting all his care and thought vpon GOD, both asking and looking for all good thinges at Gods only hand, as of a most louing and tender father, flying to the onely ayde and helpe of God in aduersity, studying from the

Of the Reioyce of the

very heart to please God onely, fearing to offend through a certaine honest and free bashfulness: finally, occupied in a continuall and daileye contemplation of heauenly things with all his minde, thought, care, and desire, despising worldlye things, beholding the celestiall things: this same Faith, I saye, maketh vs to reioyce alwaye in the Lord, and with gladnesse and merye chere to give thanks to the Lord for all things. I beseech thee, the euerlasting father of our lord & sauior Iesus Christ, for thy sonnes sake, our Mediator, high Priest and Advocate, that pouring forth plentifully into vs thy holye spirite, thou wouldest stirre vp, encrease and keepe this same sayth in our hearts. For it is not in mans power to beleue and trust, but cometh from aboue from almighty God, neither haue we the same of our selues, but wee haue it as a gift from thee, O moste mercifull father: and wee ought at all times to acknowledge our faith to come from thee, to render hartie thanks vnto thee for the same.

Thus much had I, in maner, to declare touching the continuall reioyce of the godlye,

Godly in this life.

Iye, being moued vpon occasion therebnto, through that place of þe Apostle to the Thes-
salonians, where he sayth: Be glad alwayes,
praye without cessing, giue thanks in all
things. And with that likewise to the Phi-
lipians: Reioyce in the Lorde alwayes,
and again I say, reioyce. By which words
the Apostle biddeth the godly sort, and them
that doe cleaue fast to him with full trust
and affiance, to be of good chere and spiri-
tually iocund at all times in the memorie &
recounting of Gods good wil toward them,
and in the sure hope of atteyning saluation,
through our Lord & Saviour Iesus Christ,
howsoever that the worlde go. Nowe happy
is that man, and happy in dæde whatsoeuer
hee bæ, that reposing himselfe onely at all
times in God, who taketh care for the god-
ly, being moued therebnto thoroow a certain
wonderfull and true fatherly loue and ten-
der affection towarde vs, as is the naturall
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ousnesse, sanctification, and redemption,
and fullye perswaded with him selfe, that
there is no condemnation at all to bæ fea-
red, of them that are ingrafted in Christ Ie-

Of the Reioyce of the

ſu, doth paſſe ouer the whole time of his life in ſpiritual lōye, taking things preſent in good worth, & nothing carefull with thought and penſiuenelle for things to come, ſeruing alwayes in feare, and exceedinglye reioycing with trembling, as that holy Prophet Dauid the Pſalmograph doth admoniſh.

This therefore that we may doe in deede, and without counterfeiting, from the verie bottome of our harts, howſoeuer things go, both in proſperitie and aduerſity, I pray the ſame our Lord and God to graunt, without whome there is neuer any ſyncere lōye, and in whom onely the ſcripture biudgeth vs

to reioyce and bee exceeding glad

always : to whom be praiſe,

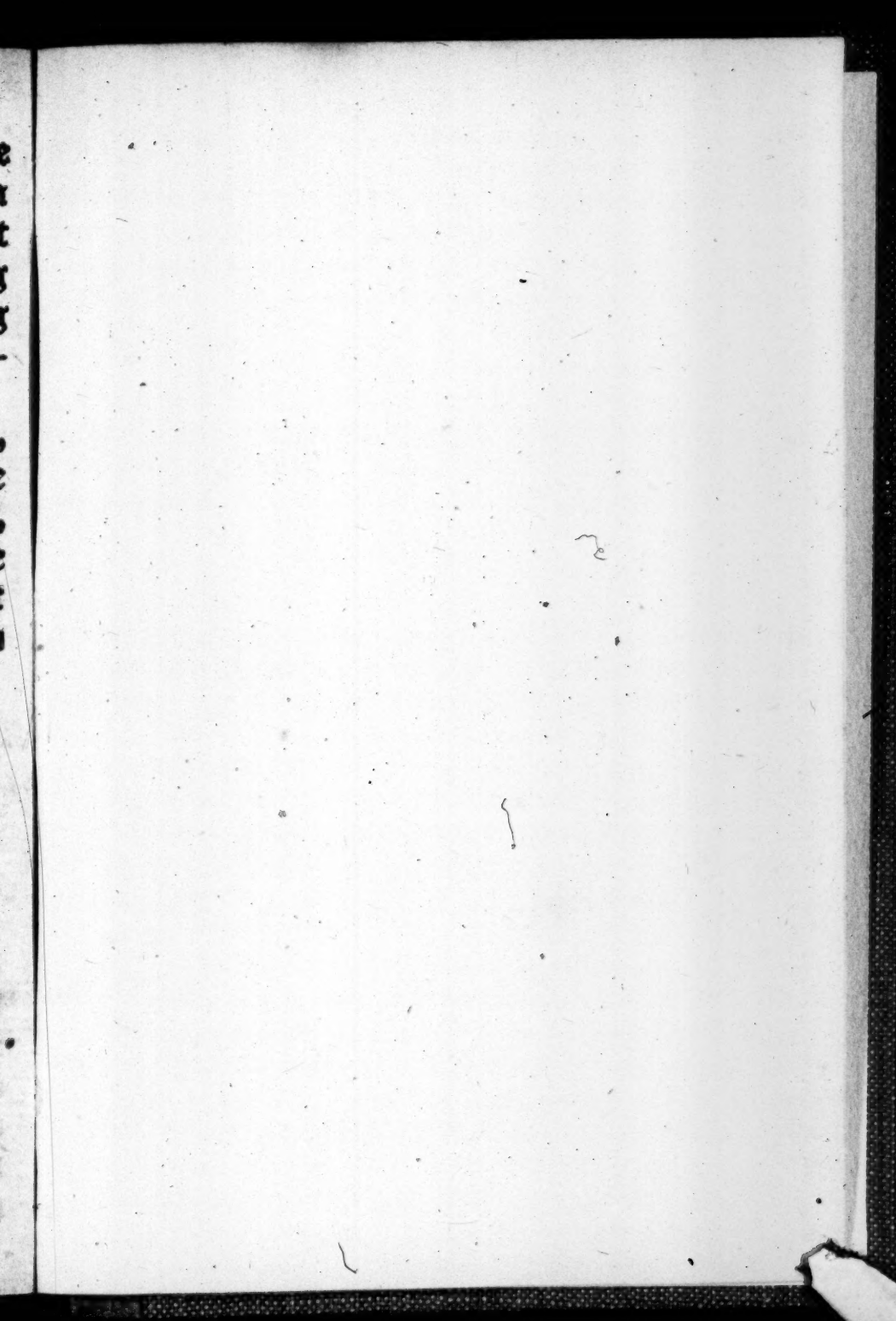
honor, and glorie, for

euer and euer.

Amen.

FINIS.





Of the Reioyce of the

ſu, doth paſſe ouer the whole time of his life in ſpirituall ioye, taking things preſent in good worth, & nothing carefull with thought and penſiueneſſe foꝛ things to come, ſeruing alwayes in feare, and exceedinglye reioycing with trembling, as that holy Prophet Dauid the Pſalmiograph doth admoniſh.

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always : to whom be praiſe,

honoꝛ, and gloꝛie, foꝛ

euery and euery.

Amen.

FINIS.



